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OF

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AND

THE STATE OF RELIGION.

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THE
AMERICAN
BAPTIST MAGAZINE.

VOL. IX.

MARCH, 1829.

No. 3.

COMMUNICATIONS.

MEMOIR OF ELDER GIDEON FERRELL.

MR FERRELL was a native of Maryland; and was born in Caroline County, Sept. 8, A. D. 1762. His father's name was Frederick, and his mother's Sarah. She died when he was about two years old; and his father put him under the care of a Quaker lady, who treated him as her own child, and for whom he cherished a strong attachment. He lived till about seventeen years of age without ever hearing a gospel sermon. Messrs Samuel and John Gibbon and Philip Hughes, were among the first evangelical ministers that he heard; and through the preaching of the latter, he was brought under a godly sorrow for sin. The text was Isa. lv. 6, *Seek ye the Lord while he may be found, call ye upon him while he is near.* In this discourse the arrows of truth fastened in his soul by the Spirit of the living God, brought him to cry for mercy; but he obtained no comfort till he heard the same person, from Job xxxiii. 24. *Then he is gracious unto him, and saith, deliver him from going down to the pit: I have found a ransom.* Under this sermon he beheld Jesus as the only ransom for sinners. The word was applied to his distressed soul, and it imparted joy unspeakable and full of glory. Not long afterwards he joined St Martin church, on the eastern shore of Maryland. Mr Ferrell's heart being full of love and holy zeal for God, his truth, his cause, and his people, he soon began to pray and exhort in public; and his brethren were convinced that he had an unction from the Holy One, and a dispensation of the gospel committed to him.

When about twenty one years of age, he married a Mrs Adolot, a member of the same church. In her he found a help meet for him. They were blessed with two children, Jacob and Mary. The latter, who is now a professor of religion, he left with his dear companion to mourn the loss of one of the best of men.

He received his license to preach, in the year 1785; and he was ordained at the age of twenty-five. He visited many of the churches in Maryland and Delaware and Pennsylvania. For some of them he preached once or twice in the month; in them all, fruits of his labors appeared; and his name is remembered with peculiar delight. In the year 1800, he received a call from the Welsh Tract church, in Delaware, to become their Pastor, which he accepted. Their dear and highly esteemed Elder, John Boggs, sen. had become very infirm, and wished to resign his charge. Mr Ferrell had supplied them once a month, and sometimes oftener, for seven years; during which time they had become much attached to him. He had now more time to devote to study, which he improved to great advantage to himself and them. They had two meeting houses, one in the Tract and the other nine miles to the east, called Bethel. In the former he preached three Lord's-days in the month, and one in the latter. Often also, in the afternoon, he would preach in some of the little villages; and he had the pleasure of seeing his labors blessed of the Lord. Naturally amiable in his disposition, and very familiar and spiritual, his conversation was peculiarly edifying; and, while there was a delightful degree of cheerfulness, there was nothing of levity; but sobriety sat on his pleasant brow, untarnished with moroseness.

He examined his subjects thoroughly. He had his materials all in order; and he would bring out of the depths of the everlasting gospel, one precious gem after another, to instruct, enrich, and comfort, till the Christian's soul was filled with delight, and fixed on heavenly subjects. Every one was sure of his portion in due season. In all his ministry, he was very careful never to confound the law and the gospel. The trumpet gave the certain sound. The invitations and promises were never indiscriminately applied to the people. The children's bread was given to them and to them only; and the denunciations of the law were delivered in clearness to them to whom they belong. He appropriately interspersed experimental and practical religion with the doctrine he advanced. In all his sermons he was plain, but not vulgar; pathetic, without enthusiasm. He was himself solemnly impressed with the subject, and with his responsibility to the Judge of the living and the dead. His views of divine truth accorded with the confession of faith adopted by the Philadelphia Baptist Association, A. D. 1742; and he preached them with so much wisdom, that they commended themselves to every man's conscience. As a pastor and bishop, he was well qualified to feed and oversee the church of God. In his introductions he generally commented largely on the context. This part of the service was deeply interesting to intelligent as well as inquiring Christians, because it was full of instruction, and closely connected with the subject he had in hand. He was honest, laborious, faithful and successful in his ministry. To his people he was very affectionate and attentive; and their love to him was reciprocal. They lived in the greatest harmony. As a neighbor he was kind and obliging. As a husband, no man could be more tender. As a father he was indulgent, but at the same time he endeavored to train up

his children in the nurture and admonition of the Lord. Their attachment to him was very great.

His love to his ministering brethren was manifest to all who knew him. He was ever tender of their feelings, more especially the young ministers. Let them be ever so weak, if he discovered marks of real piety, he was their friend and their father. He rejoiced at the prosperity of Zion; and it filled him with delight to see the labors of God's servants blest. His mind was too richly imbued with the Holy Ghost to be jealous, lest any of his brethren should be more successful or more highly esteemed than himself. In prayer, he conversed with God, as a child with a father, and evinced an humility, an holy unction and fervor, which edified, cheered, and deeply impressed the soul.

Our dear brother had been long afflicted with an incurable disease, yet he was generally able to attend to his domestic and ministerial duties. Still it was evident to all his friends that his earthly tabernacle was about to be dissolved, especially the week before one of their seasons of communion. On that occasion he chose for his text John xiv. 1. *Let not your heart be troubled; ye believe in God, believe also in me.* Although unable to stand, except as he supported himself by the desk, yet he preached a long sermon, and one of the most powerful and evangelical he ever delivered. It was as one announcing his last message to man, and then about to step from the pulpit into heaven. When he had spoken some time at the communion, and dismissed the assembly, he was asked how he could exert himself so much; and he replied, "I must do my work and die. This is my last sermon. My labors are now done, and the time of my departure is at hand." He went home, and, reclining on the bed, remarked to those around him, *my work is done.* He grew weaker every day, and conversed but little; yet he was strong in faith, giving glory to God. Not long before his death, he said, "When we are about to change houses it will create some anxiety of mind; but, *though he slay me, yet will I trust in him.*" In all his sickness he manifested great patience, calmness, and resignation of soul, trusting in that precious Saviour he had so frequently and affectionately recommended to others, looking and waiting till his change should come; which occurred about six o'clock in the morning of August 22, 1820, in the fifty-eighth year of his age.

Some of our readers will recognise the following as an Address which was delivered before the Society for Missionary Inquiry in the Newton Theological Institution, at the last anniversary, by Mr JOHN STEVENS, late a Tutor in Middlebury College.

THE IMPORTANCE OF A GENERAL DIFFUSION OF DETAILED AND ACCURATE INFORMATION ON EVERY TOPIC CONNECTED WITH MISSIONS.

It is not my design, on the present occasion, to dwell on the vast importance of the missionary enterprise, nor directly to urge

the duty which rests upon all Christians to engage in it, nor yet to present the motives which should incite us to the performance of this duty. The paramount importance of this enterprise to the dearest interests of our race, we all fully believe; the imperious duty resting on all to promote it, we readily acknowledge; and no one, who has felt the least kindling of love to God in his breast, can avoid feeling in some measure the motives which prompt him to aid in extending the blessings of the Gospel.

And sometimes, indeed, while listening to the earnest appeals of the eloquent advocate of the missionary cause, we may have felt ourselves ready to make any sacrifice, and to engage with the utmost alacrity in the prosecution of any plan designed to meliorate the condition of men. But no sooner have the spirit-stirring notes of the orator's voice ceased to vibrate on the ear, than the emotions excited within us begin to subside. The objects which had been sketched to our view, and had for a moment awakened our sympathies, fade from our sight; our momentary ardor abates; our sudden resolutions are forgotten.

We cannot indeed rid ourselves of the conviction of sober judgment that the missionary cause has claims upon us, and is worthy of our most vigorous exertions. But our attachment to this world's concerns, our love of ease, and our fear of encountering the sneers of worldly men come over us, and obscure our view of the object; and thus check every rising desire, and every incipient resolution to obey the last command of our Saviour.

What we would fain call reason too, and piety even, are summoned to quiet and confirm us in our inaction. It is not to be denied, we say, that the condition of the heathen is deplorable. But what can we do to alleviate it? Our feeble exertions will be in vain. The work is the Lord's. It is our part to repose confidence in him, and to believe that he who has promised, will in due time fulfil the promise, that his Son shall have the uttermost parts of the earth for a possession.

True, the work is the Lord's; and it is the Lord's work to fasten upon the minds of Christians the conviction that they are the appointed agents whose duty and noblest privilege it is to co-operate in the accomplishment of the work. Yet, at the same time, it is obligatory upon us to cherish and deepen the impression first received in the Christian school respecting the duties which we owe to the heathen; to turn to account the susceptibilities which our Maker has given, and the natural principles which he has implanted within us, in order to awaken our minds to a full view of the claims which rest upon us; and to learn, by all the means within our reach, the manner in which our efforts must be directed, so as to lead to the happiest results. As having a direct bearing on these points, I have chosen for the subject of a few remarks, *the importance of a general diffusion of detailed and accurate information on every topic connected with missions.*

The subject, perhaps, may best be illustrated by pointing out the effects which the diffusion of knowledge on these several topics will naturally produce. To mention some of these shall be my endeavor.

THE PAST HISTORY OF MISSIONS.

THE beneficial effects which will result from an acquaintance with *the past history of missions* will first be noticed. This history is no other than the history of the propagation of the Gospel. In tracing the history of the spread of the Gospel over countries now called Christian, the inquiry, By what means has this been effected? will be an object of attention. What, then, do we learn are the means that have been employed? Has God, in any instance since the days of the apostles, interposed by a miracle? Has there been at every step "a wonder wrought upon the earth to make her children listen" to the heavenly message? Has the announcement of this message been attended with terrific thunderings, as of Sinai? Or has a loud voice from the Invisible proclaimed to dark and pagan tribes the way of salvation? The page of history answers, No.

True it is, that when God condescended to reveal his will, he gave signs to convince incredulous men of its divine origin; and at the communication of each successive portion, he endowed his messengers with the power of working miracles to confirm the truth of their message. But after the inspired volume was completed, and truth was indelibly enstamped upon its pages by a supernatural hand; it was left to be disseminated without the same direct interference of divine power. Carrying on its face the impress of divinity, its precepts and its doctrines were to be enforced upon the minds of men by an agency which in its external character is no more than human. "Go, and *teach* all nations," is the simple command by a compliance with which, without miraculous aid, the Gospel, since the apostolic age, has been spread over the countries which now enjoy its blessings. And just in proportion to the zeal, and wisdom, and simplicity of aim, with which the followers of Christ have put forth their efforts in obedience to this command, has been the efficacy of their exertions. What has been, will be. So the constitution of our minds compels us to believe.

With such a lesson thus drawn from the page of history, how can the feeling which has till recently so long possessed the minds of Christians, and of which they are not yet entirely divested, the feeling that they have nothing to do in order to pour light upon the nations, be any longer cherished? And with the conviction which such a lesson must fasten upon the mind, that the Redeemer's empire must be extended by the faithful exertions of his friends, how can they daily utter the petition, "thy kingdom come," and yet stand aloof from every plan in operation to advance its interests?

THE PRESENT STATE OF MISSIONS.

WE next notice the effect of our acquaintance with *the present state of Missions*. Here our attention will naturally be turned to take a survey of the different posts on heathen ground where the standard of the cross has been planted. We may number the faith-

ful soldiers who rally around each, and take account of the zealous endeavors of each band, to bring all that are near them to acknowledge allegiance to him under whose banner they have enlisted. And would we learn the distinguishing name of those to whom each one of these pioneer bands severally belongs; on the standard of one, we shall see written, the Presbyterian mission—on another, the Baptist mission—on another, the Methodist mission—on another, the Episcopal mission—on another, the Moravian mission—and on another, the Roman Catholic mission.

At this view, there will be forced upon the mind a comparative estimate of the exertions which each denomination is making to promote their Master's cause. And, judging from what is before us, the magnitude of these exertions will seem to measure the fidelity and the strength of attachment of those who make them, to the cause of Christ. But, it will perhaps be said, not all those just now named are engaged in spreading the pure Gospel. Some of them have another object in view than that of pointing out to men the way of salvation. Their proceedings are governed by a worldly policy. Their chief design is to uphold and extend an earthly dominion. Let then the objects and motives of some be such as have just now been suggested: still even their example will on this account bring with it a no less forcible admonition, and will incite to action with a no less powerful impulse. Do we profess to receive the gospel in its purity, and to aim with a single eye at the promotion of the divine glory? Do we assuredly believe that no earthly attachments are stronger than that of the sincere Christian to his Saviour; and that nothing in the whole compass of earthly grandeur is to be compared with the crowns of glory which await the faithful and zealous followers of the Redeemer? Where then is the proof that our profession is sincere, and that our belief is founded in truth? Where, but in our conduct? We must then either give up our confidence in the efficacy of these motives, and abandon the assumption that we more than others are actuated by their influence; or we must exhibit such a course of conduct as will justify ourselves in claiming, and such as will compel others to yield to us, correctness of belief and sincerity of profession. By exciting such reflections as these, a knowledge of what is now going forward in the wide field of missionary labors, will produce a salutary effect.

And will not such reflections arouse all hearty advocates of uncorrupted Christianity to assume an attitude worthy of their character; and to act with a zeal, an energy, a decision, and a perseverance which shall sink into comparative littleness all the efforts made by those who corrupt, degrade, and turn to selfish purposes the high and holy principles of the gospel?

But the attainment of full information respecting the present state of missionary operations, whether we wish to ascertain the extent of the power which is applied, or the degree of commendation due to those who apply it, will require something more than a survey of what is doing on foreign ground. We must return from this survey back to the sources where they originated,—to the churches at

home which direct and sustain the several missions abroad. We must observe the wisdom with which measures are planned for the accomplishment of the great object; mark the promptness with which each single Christian, or church, or connexion of churches, comes forward to assist in promoting it; and number the associations here and there formed, in which the combined strength of the members is brought to bear on the missionary cause. We must look, too, at the monthly assemblies, where humble and fervent prayers are wont to be offered up, and proofs of their sincerity contributed for the success of missions; and follow hence each of those who thus assemble, to his closet, and listen—but no; into this sanctuary we are not permitted to enter. The secret intercourse of the pious soul with his God we cannot witness. We know, indeed, for the Scriptures teach, that his closet is the Christian's strong tower; and that here he applies a power, without which all his other efforts would be in vain—a power, the full efficacy of which can never be estimated, till the day when the secrets of all hearts shall be brought to light.

Only that part of the Christian's conduct, therefore, which is exhibited before men can be estimated, and can influence us by its example. Now the simple fact, when exhibited before us, that others are engaged in any course of action, will, of itself, excite us to act with them. The same principle of our nature which causes us to weep with those who weep, will prompt us to co-operate in the promotion of any cause in which we see others engaged. But immeasurably more powerful will be the influence of seeing others active, when we consider the paramount value of the object; and reflect that the promotion of this object is identified with the success of that cause which is dearest to our hearts. The report of their doings comes to us as a monitory voice reminding us that as we are servants of the same master, we too have an interest in the success of every enterprise designed for his honor. We rejoice that we are thus put in remembrance, and hasten to give proof of our faithfulness.

There is yet another way in which an acquaintance with what others are doing will be beneficial. The example of Christ we acknowledge indeed to be a pattern for our imitation. The entire devotedness of the apostles, and early Christians, too, we confess to be a recorded illustration of the power of the Gospel on the hearts and lives of men. But we reason with ourselves, it is not in frail humanity to follow with equal steps the example of our sinless Redeemer; and the apostles and early Christians had extraordinary measures of grace and miraculous aid given to enable them to act according to the exigencies of the times. And we are skilful enough in framing arguments to convince ourselves that we cannot do as they did. But when we observe our fellow Christians whom we have seen and known, and who possess no advantages superior to our own, some of them laboring with all the zeal and ardor of apostles, and others like the primitive saints, liberally bestowing their property for purposes of benevolence, our ingenious arguments are at once demolished, our excuses are no longer satisfac-

tory, even to ourselves. We are constrained to give them up, and to act with the energy with which the example of others has taught us we can act, to promote the cause of the Redeemer.

But still further, a knowledge of what others are doing, will excite among Christians a spirit of emulation. It will provoke them to vie with each other in good works. Though the demands of mere duty may be unheeded, a regard to character may yet arouse to action. And when it is considered that benevolent efforts operate not only directly in promoting the objects in view, but exert an influence not less powerful and salutary, by exhibiting proof of the disinterested motives of those who make them, no genuine Christian surely, whether he regards his own individual good name, or that of those with whom he is associated, will quietly suffer himself to linger in the career of noble enterprise in which he sees others moving onward. Let then this motive be urged with all its force; nor let the objection be made that it will produce a spirit of unhallowed competition. No such fears were entertained by the Apostle Paul, when he urged upon the Corinthians not to fall behind other churches in the abundance of their liberality. Would that the example of the noble few who stand preeminent for their faithful exertions in the cause of their divine Master, might awaken all the followers of Christ on earth to a full discharge of their duty; might excite them all to put forth their whole energies to promote the interests of his kingdom. Then would Zion arise and shine, her light being come. The glory of God would rest upon her; and she would shed forth a radiance before which the darkness now brooding over the earth would soon be chased away.

THE STATE OF HEATHEN COUNTRIES.

THE effects of a particular knowledge of *the state of heathen countries* are now to be considered.

The bare declaration that a large portion of our race is yet sitting in the region and shadow of death, destitute of the light of the gospel, may indeed awaken some faint desires, and excite to some feeble efforts for their benefit. But the impressions produced on the mind by general statements are easily erased, and the feelings of sympathy thus excited will be transient. The mind soon returns to its former indifference. But let the Christian have spread before him the map of the heathen world, let him fix his eye upon the poor pagan groping his way in moral darkness, attend him to his places of worship, and witness the cruelties to which he subjects himself to appease the wrath of his imaginary gods; let him further accompany him to his dwelling, and see the effects of a debasing superstition entering into every act of daily life, and blighting every object of domestic enjoyment; let him examine, one by one, the thousand forms of wretchedness, to which Paganism dooms her votaries—Such a view, leading him also to form a more vivid conception of the woes which await the ungodly in the unseen world, will stir emotions of compassion within him, that will not cease till

the pulse of life shall cease to beat. It will kindle an ardor of action that will not expend itself in idle wishes, nor in visionary schemes of relief. Such a view, too, when contrasted with his own happy estate, and the blissful abodes to which he looks forward with tranquil hope, will give an intenser glow to the gratitude yet felt for what he enjoys, and will add new life and energy to the efforts which his compassion would prompt him to make.

Does he meet with here and there a brighter spot to relieve the eye; does he spy some source of human happiness less corrupted? This, so far from retarding his progress, will furnish an additional motive to action. It will present to him a favorable point where he can begin the work of improvement. Does he sometimes find one amidst the thronging multitude, in whom are discoverable some sparks of moral sensibility, some indications of generous sentiment, in whose life there appears something of what is pure and lovely? These discoveries amidst the general desolation spread around, suggest to him from what a height human nature has descended thus low; just as a broken fragment or a fallen column on the site of a ruined city, brings to the mind of the curious traveller its former splendor and magnificence. These indications are to him a token that the soil thus overrun with a luxuriant wildness, only needs the hand of cultivation to beautify and adorn it; and he feels spontaneously rise within him, the resolution, that, as far as in him lies, the seed of divine truth shall be disseminated, trusting with implicit confidence in Him who alone can give the increase, for the success of the future harvest. But the Christian, in the survey he is now taking, will turn with instinctive delight to examine the place which the humble and devoted missionary has made the scene of his labors. And what does he here witness?

The frost-bound fetters of a cruel superstition are fast dissolving by the mild influence of the Sun of righteousness; and the blind idolater or the reckless savage is seen to walk abroad, exulting in his freedom. His mind, from which before had sprung nought but the barren weeds of vice, is now adorned with the fruits of christian virtue. The relentless fury of the savage is changed into mildness. The fearful anxieties which brooded over the idolater's brow, have given place to a countenance serene and lighted up with joyful hope. Intelligence, cheerful industry, purity, now reign where all before was sottish stupidity, sloth, brutish depravity.

And with these results presented vividly before him, with the proof thus afforded that men of every tribe are endowed with the same susceptibilities, capable of feeling the same sympathies, of being inspired with the same motives to virtue, and of being raised to indulge hopes of the same glorious immortality; it is no longer a mere assent which the Christian gives to the divine declaration that God "hath made of one blood all nations of men for to dwell on all the face of the earth." The arguments against the unity of our species, drawn by the infidel from the varieties in human character, he sees to be at once disarmed of their force. He yields heartily to the conviction that all men are his brethren, and are entitled to

come within the range of his benevolence. He rejoices that all the happiness which he himself does or can enjoy, may be possessed by every individual of his race. For his every effort to diffuse this happiness, he feels an instant reward. What others are made to enjoy through his agency, becomes, as it were, his own. He continues his exertions for their benefit, gaining at every step renewed vigor and encouragement, having present recompense in what he sees, but looking constantly forward to the richer harvest of glory which is to come.

INCREASING VIGOR TO MISSIONARY EXERTIONS.

KNOWLEDGE diffused respecting missions, and correct views thus formed respecting the objects proposed and the methods of operation, will give *permanency and constantly increasing vigor to missionary exertions*. For these exertions will rest manifestly on the basis of truth. The motives which prompt to these exertions will be drawn from feelings and principles which form the noblest part of our character;—from feelings and principles which, being cherished by the genial rays of truth, will push themselves out with a vigor and firmness, that will give them the control of our conduct. And the subjects proposed are not those which, at the moment of our near approach, elude the grasp; nor are they such as derive a false show of value from being viewed at a distance, but, as we gradually advance, chill the ardor of pursuit with disappointment. They are objects of real, permanent value, adapted to fill the highest expectations, and to awaken ever increasing ardor in the pursuit. Let them be fully presented, and they will do it.

We know, indeed, that men are sometimes roused to most powerful exertions by the objects which error, under a fair name, points out to them. Motives are addressed to their grosser passions. These passions kindle into a blaze. A phrenzied ardor is excited; and the objects presented are suited to feed the flame. Imagination, heated to a feverish delirium, arrays these objects, airy and empty as they are, in a gorgeous splendor. The pursuer presses on with the utmost eagerness. But just as expectation is raised to the highest pitch, just as the happy moment is at hand, the bubble bursts, the phantom vanishes. The defeat of his hopes sinks him down into sullen indifference. As an illustration of what has now been said respecting the influence of error to rouse men, for a time, to the highest efforts, I need only name the crusades;—expeditions fitted out from Europe to recover the holy land from the hands of infidels.

But such is not the influence of truth, either in its beginning or in its termination. Those who march forward under the conduct and auspices of truth, of evangelical truth,—though at first they move with less celerity and with less bustling activity, yet move on with firmness. Though their confidence in their leader may at first be wavering, yet every successive encounter gives them

stronger and stronger proof, that he is able and skilful and resolute to carry them triumphantly through.

Though the objects sought may, in the beginning, attract but feebly, and though distance may obscure their beauty and their glory, yet every onward step strengthens the attraction, casts off retarding weights, and displays more fully the lustre of these objects. Possession ere long crowns the highest expectations. And every point gained leads to still greater achievements. Yes; knowledge diffused respecting missions, will give not only permanency, but ever increasing vigor to missionary exertions. The champions in this cause are an immortal band. Sometimes indeed its ranks have been thinned; but not by those who have fallen valiantly, in the face of day. No; let those who stand in the ranks of this band proclaim aloud the grandeur of the objects at which they aim; and if they fall, let it be in manfully sustaining their cause. Then every vacancy will be supplied with tenfold increase; and gaining continual accessions in numbers and strength, they will move successfully on, to the issue of all their toils, till every tongue and kindred and people shall become the dutiful subjects of the King of Kings.

TO A SOCIETY FOR MISSIONARY INQUIRY.

IN concluding, I may be allowed to address a few observations to the members of the society before whom I now speak.

If so many and important, brethren, are the advantages of thorough information respecting missions, let us prosecute vigorously the objects for which our association was formed. And let us rejoice that we are coming upon the theatre of action at a period, when a spirit of enterprise is awake; when a new impulse has just been given to the march of those enlisted under the Christian banner; and when so many are employed either in achieving conquests abroad, or in strengthening the posts at home, and raising new supplies for foreign service. Yet let not our rejoicings be like the acclamations of the multitude, who witness the pageantry of a triumphal procession, as if the victory were already won; nor like the shouts of encouragement raised by those who are distant and inactive spectators of the pending contest, as if the ranks were already full, which are marching on to the achievement of victory. No; what is already achieved is but the prelude to the final triumph; nor are the ranks yet filled, which are able to bring the enterprise to a successful issue. While standing, therefore, as the unconcerned spectators of the scene, our notes of exulting will grate harsh discord on the mutual cheers of those who are marching forward.

Something more than than mere approbation, however loudly expressed, will be required as a test of our friendship. As our names stand enrolled, we must show ourselves ready to promote the spread of the Gospel, in whatever sphere Providence may call us to act.

Let this, then, be our rejoicing, that the way is prepared; that the path has been opened through our western forests; that the

track has been marked across the ocean, and to the islands of the sea; that the standard of the cross has been already planted on every quarter of the globe; and that all things are ready for our immediate and efficient co-operation, as soon as our term of preparatory training is completed.

And as a part of this previous training, I say again, let us vigorously prosecute our inquiries respecting missions. Let us know the achievements that have been already made, and to whom pertains the honor of making them. Let us learn, also, the modes of operation which have been attended with the happiest results. Let us survey the countries that yet remain to be possessed; and the strength and numbers which stand in hostile array. Let us fix upon the points that afford the fairest prospect of being assailed with success; and, as not least important, let us learn also the most effectual means to swell the numbers, to heighten the enthusiasm, and to call forth the energies of those who are engaged in promoting this noble enterprise. Thus, in whatever place, or in whatever capacity we are called hereafter to act, we shall be prepared to perform manfully our part.

Does Providence indicate that we are to labor among the heathen? we shall be able to count the cost of the enterprise; we go forth to our work with a full knowledge of the obstacles that will oppose our progress. Our knowledge will prepare us to meet them with fortitude, and will give us skill in selecting the means best adapted to remove them from our way. We shall go forth prepared to estimate how essential to our success are the sympathies and co-operation of our brethren whom we leave behind; and, while prosecuting our more appropriate labors, we shall feel the importance of transmitting full and accurate reports of our labors, and of the condition of the people among whom we are placed. We shall be prepared to judge how far it falls within our sphere to transmit those kinds of information relative to unknown countries, which are interesting to men of science, to philosophers, to those who are curious to examine the various aspects exhibited by different portions of our race; and how far this will be adapted to recommend the missionary cause, and to augment the means of its advancement. But are we left to watch over the interests of the churches at home, the prosecution of our inquiries will both show us the importance and give us the ability to exert an influence in their favor here. The pulpit surely will not be degraded nor perverted from its proper use, by imparting clearer views, and infusing a right spirit on this subject.

Nor would the monthly concert of prayer for the success of missions be less interesting or less useful, if the giving of information respecting missions were a part of the exercise. And the periodical journals of missionary intelligence, those messengers welcome to the heart of every friend of Zion, which bring reports of her welfare, which convey to us the sighing of the devoted missionary when the heathen rage against him, and shut him out from his pious labors; but which more frequently convey to us the joyful overflowings of his heart at the success of his exertions; those vehicles of knowledge in-

dispensable to awaken and sustain, and to awaken still more an interest in behalf of missions; these journals, (with their columns enriched, it may be, with the effusions of our pens), we may extend into a wider circulation, and make them the means of still greater usefulness.

A knowledge of the history of missions will also help us to exhibit more clearly the firmness of the foundation on which the truth of Christianity rests. The progress of Christianity from its commencement to the present time, running counter to all the feelings and passions of depraved men, assailed, as it has constantly been, by foes from within and foes from without, and still surmounting every obstacle, constitutes another miracle to be added to the number of those which at first bore testimony to its divine origin. "A flame," says a late writer, "a flame living on the very bosom of the deep, opposed by all the winds of heaven, often obscured, nearly extinguished, always resisted, yet rising from apparent exhaustion and decay, into new brightness, enlarging the circle on which it shines age after age, and smiling on the elements which are battling against its existence, must be sustained by etherial fires."

Once more I repeat, in view of the advantages to be derived from knowledge respecting missions, let us vigorously prosecute our inquiries, not indeed as an ultimate object of pursuit, but both as an incitement to ourselves, and as a means of inciting others to press ardently onward in all the noble undertakings, which the age peculiarly calls us to promote,—discharging all the duties which the word and the ways of Providence show are binding upon us, and fulfilling all the charities to which we are prompted by the worthy example of the pious, by compassion to our fellow men, and by an enlightened and grateful regard to the honor of our Redeemer.

RENUNCIATION OF THE TITLE D. D.

I beg leave to be allowed the privilege of requesting my correspondents and friends, through the medium of the American Baptist Magazine, and the Columbian Star, no longer to apply to my name, the title which was conferred on me, in the year 1823, by the Corporation of Brown University, and which, with all deference and respect for that honorable body, I hereby resign.

Nearly three years elapsed before I was informed of the honor done me, and two years more have been suffered to pass, partly from the groundless idea that it was too late to decline the honor, and partly through fear of doing what might seem to reflect on those who have taken a different course, or be liable to the charge of affected singularity, or superstitious preciseness. But I am now convinced that the commands of Christ, and the general spirit of the gospel, are paramount to all prudential considerations; and I only regret that I have so long delayed to make this communication.

A. JUDSON.

Maulaming, May 9, 1828.

REVIEWS.

The Memory of the Just : a Discourse delivered in the First Baptist Meeting-house in Providence, R. I. August 20, 1828, at the Interment of Rev. Stephen Gano, A. M. late Pastor of the First Baptist Church in that town. By DANIEL SHARP, Pastor of the Third Baptist Church in Boston.

It is gratifying to recall the virtues and the services of a good man who has finished his course. His friends are consoled ; and they are excited to diligence in the various duties of life, and to the pursuit of glory in heaven. And who, though a stranger, can contemplate the recorded example of a good man, and the expressions of the hope which cheered his descent to the grave, without acknowledging the value of Christianity and the wisdom of cultivating the meekness, and the purity, and the benevolence which it enjoins, and of placing confidence in Him who is the resurrection and the life? With the author of this sermon, we wish indeed rather to hear how a man lived, than how he died. Yet when a life of piety has been terminated by a peaceful death, the fact may profitably be made known, so that a good man, though dead, may yet speak.

The sermon named at the head of this article, is from Proverbs x. 7. *The memory of the just is blessed.* The sentiment of the text is illustrated by three propositions ; I. The retrospect of a pious man's life creates the most delightful emotions. II. The beneficial influence which the example of a just man has diffused, causes his memory to be blessed. III. We follow the just in our thoughts from a life of devotion and benevolence on earth, to the rewards of the righteous in heaven. In expatiating upon each of these propositions, the author adverts to the character and services of the deceased ; of whose conversion, ministerial labors, and death, a brief account is also given. The sermon is concluded by appropriate remarks to the children of the deceased, and to the members of the church and society of which he had been for thirty-six years the pastor. Our limits admit of only a few extracts.

'Those who have been so unwise as not to pursue a course of virtue, but have allowed their appetites and passions to have the ascendancy over them, cannot withhold their respect and admiration from one whose life has been a practical illustration of the principles of Christianity. When a person has not only been temperate and upright, but imbued with the spirit of piety and philanthropy ; when we can follow him in our recollection, to the habitation of the widow and the fatherless ; and see him mingling his tears with theirs, and hear him offer up his supplications, and impart to them the best advice, thrilling sensations of joy fill our bosoms. Although we may have derived no direct benefit from him ourselves, yet we cannot contemplate his character, without being conscious of the most lively satisfaction. And those who did participate in his favors, and feel that they have lost a valuable friend, must experience unutterable emotions of sorrow, associated with feelings of a cherished gratitude.

'The sensations excited by the remembrance of departed worth are described with great simplicity and pathos in the Acts of the Apostles. When Dorcas died, who "was full of good works, and almsdeeds which she did;" her friends sent unto Peter, "desiring him that he would not delay to come to them. And when he was come into the upper chamber, all the widows stood by him weeping, and showed the coats and garments which Dorcas made while she was with them." Who can conceive of a more touching scene? What tenderness of affection was displayed! What warm expressions of gratitude were manifested in all their gestures and actions, speaking even more loudly than words! What powerful appeals to the heart of the Apostle to induce him to restore their benefactress to life!

'And while we mourn the death of a revered individual to-day, we have this consolation, that his memory is blessed. We dwell with fond recollection on the pure principles which composed his character. He was what a distinguished Poet has denominated—

"The noblest work of God."

In him there was no deceit, hypocrisy, or guile. Whether he was mistaken in his judgment or not, you might always know what that judgment was. If ever a just man lived, *there* are the remains of one. But he was not only just; the law of kindness was in his heart. His habitation was the abode of hospitality. He fed the hungry, and clothed the naked. When the eye saw him, or the ear heard him, it blessed him. He was not the man that would say, "Be ye warmed, and be ye filled," and then feel satisfied that he had discharged his duty. His charity was often abused; but never, it is believed, withheld when he was satisfied that the applicant was a subject of distress. Such indeed was his well known sympathy, that many who belonged to no religious society, felt a confidence in applying to him either for ministerial attentions or charitable aid. He was ever ready at the call of the sons and daughters of affliction, although they might be friendless and poor, and dwelling in the obscure retreats of vice and wretchedness. When the pestilence, that walketh in darkness and the destruction that wasteth at noon-day, made desolate many of your dwellings, it can never be forgotten by some of you, that he not only administered medicine to the poor who were diseased, but personally tended them, when, through fear, they were forsaken by their neighbors and friends. While living he received the blessing of many who were ready to perish; and now that he is dead, we will treasure up the memory of his virtues, as a precious legacy designed for our good.
pp 6—8.

'It is due to the late Pastor of this Society to state, that his pious and amiable example for a series of years had a most happy effect on his brethren around him. In the various Associations with which he was connected, and in ecclesiastical councils, he did much to promote a spirit of kindness and forbearance. He was a peace-maker. He could not endure the thought, that Christians should ever bite and devour one another. He had that charity which covereth a multitude of sins. If in the discharge of his pastoral duties, there were times when any one could have wished he had been more stern in frowning upon what was wrong; if any one could have desired that like a practised surgeon he had held the probe of discipline with a firmer grasp and a less trembling hand, let it be remembered that this seeming deficiency arose from the kindness of his heart, and a reluctance to inflict upon any of his friends the slightest pain. So that it might be said with truth, that

"E'en his failings leaned to virtue's side."

‘These recollections afford us peculiar pleasure, because we know, that his meek and patient and prudent deportment softened the asperities, and restrained the indiscretions of others. I only utter the feelings of the ministers and churches of the Association over which he so long presided, when I say that they are greatly indebted for their peace and good fellowship to his uniformly pious and amiable example.’ pp 10, 11.

Our readers will be gratified, we doubt not, by an additional extract in which Dr Sharp describes the peaceful end of this righteous man.

‘The deceased experienced, in a high degree, the consolations of religion in his sickness. After he was incapable of pulpit labors, he frequently declared that the doctrines he had taught from this desk were his only support. He knew that his disease would terminate in his dissolution; but he also knew in whom he had believed, and that He was able to keep that which he had committed to him until that day in which Christ shall come to be glorified in his saints, and admired in all them that believe. His salvation he attributed to the distinguishing grace of God, and this grace was his hope and his joy.

‘When he was so feeble as to be unable to speak without extreme difficulty, he frequently repeated, and with visible emotions of pleasure, the words of the Psalmist: “Thou shalt guide me with thy counsel, and afterward receive me to glory.” In similar circumstances, while his countenance seemed to lighten up with joy, he said, in broken accents:

“Oh! if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless, through death’s iron gate,
Nor feel the terrors as she passed.”

‘On another occasion, when his friends thought he was dying, he remarked to one who had been called to witness his departure, “O my brother, I am glad to have an opportunity to express to you, that you may tell the dear church, that the doctrine of the Deity of Jesus Christ is my support; it is the rock on which my soul rests in the last hour.” “You still hold to that doctrine, then, Sir.” “Ah!” answered he, “that holds me, or I should sink.” He clasped the hand of his child, and said, “O my child, weep not for me! Are you not willing I should go to my God, to be like my Saviour?” When his soul was too active for his diseased frame, and he was incapable of giving a distinct and unbroken utterance of his sure and certain hope of a resurrection unto eternal life, he quoted, after repeated pauses for breath, the triumphant language of the Apostle; But ye are come unto Mount Zion—and unto the city of the living God—the heavenly Jerusalem—and to an innumerable company of angels—to the general assembly—and church of the first-born—which are written in heaven—and to God, the Judge of all—and to the spirits of just men made perfect.” With these, and other expressions,

“His comforters he comforted; great in ruin,
With unreluctant grandeur, gave, not yielded,
His soul sublime” to Jesus who had redeemed it.

No one could leave his dwelling without feeling that

“The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.”

‘His last day was brightened with the rays of hope and glory. “I have enjoyed much,” said he; “not a cloud, but all clear sunshine. I

have been trying to find a dark spot, but all is bright. My sky is without a cloud." He was answered, "I hope, dear father, the dark spots are all banished forever." "Forever," observed he, "Yes! I trust they are. I shall be with my Saviour. How much reason have I to be thankful that, amidst all my weakness, my mind still dwells on religion. The love of Jesus grows more and more precious." To the remark of a friend, "We have had a refreshing air since the rain has fallen," he replied, in broken accents: "I breathe—the air—of heaven. My soul is filled with God and Christ. Come—Lord Jesus—come—quickly." pp 15—18.

Memoir of the Rev. PLINY FISK, A. M. late Missionary to Palestine. By ALVAN BOND, *Pastor of the Congregational Church in Sturbridge, Mass.* 8vo. pp. 437. Boston: Crocker & Brewster: 1828.

The subject of this interesting Memoir was born at Shelburne, Mass. June 24, 1792. Blessed with parents of unquestioned piety, he enjoyed, during the eventful periods of infancy and childhood, the benefits of their pious instructions, and corresponding example.

His advantages for intellectual improvement, during the first seventeen years of his life, were confined to a common English school; but, possessing an uncommon love of study, he diligently employed every opportunity. His earliest application to elementary exercises, particularly to mathematical science, was marked by exemplary industry and perseverance. His chief characteristics were, a serious deportment, a dislike of youthful follies, and an unsparing severity of application in the prosecuting of every enterprise to which duty called him.

In his sixteenth year, the Holy Spirit convinced him "of sin, of righteousness, and of judgment," and conducted him to the cross of Christ for pardon and redemption. Possessing at this time a very thorough acquaintance with the depravity of his nature, and particular clearness in his views of religious truth, he was able to give distinctly "a reason of the hope" which he joyfully cherished. After a period of self-examination, he publicly professed his love to the Redeemer, by uniting with the Congregational Church in his native town.

It was soon perceived that his piety would be warm and active. So deeply had he been convinced of the ruined condition of man, that he spared no opportunity for expressing his earnest solicitude for the salvation of sinners; and he was peculiarly faithful and impressive in urging them to immediate repentance. He soon concluded it to be his duty to devote himself to the work of the Christian ministry. Accordingly, with the consent of his parents, in about a year subsequent to his union with the church, he commenced his preparatory studies, and prosecuted them chiefly under the tuition of a neighboring minister.

At a very early period in his Christian life he began to feel deeply interested in the subject of Missions. Almost the first emotion of his "new heart," was an anxious solicitude for a world that "lieth in wickedness;" and so powerfully were his feelings soon enlisted, that he resolved, should he ever secure the requisite qualifications, and should the providence of God permit, to go "far hence unto the Gentiles." This *one* object, from first to last, he kept steadily in his eye; and in reference to it, he carefully subjected both mind and body to a rigid discipline. He aimed to be thoroughly fitted for the service.

In 1811, he was admitted to an advanced standing in the college at Middlebury, Vermont. While at this Institution, he seems not to have been ambitious of the academic honors. *Goodness*, rather than *distinction*, was his loftiest aim. He was peculiarly successful in the acquisition of religious knowledge, and in the preserving of a strict and pious vigilance over his heart. He was desirous to be continually "doing or getting good." An officer of the college has testified that his piety "was strikingly operative. It never slumbered nor slept." During a revival of religion among the students, in 1812, he was foremost among the devotedly active, and was signally useful in promoting the good work. His love of souls was a *principle*, deeply inwrought into his spiritual nature, and growing daily in strength and vigor, it became ultimately the main-spring of those energetic movements for which he was distinguished.

While pursuing his studies, the energy of Fisk was repeatedly put to the test, and his faith severely tried by struggles with pecuniary embarrassments. His anticipations of aid from paternal resources were disappointed by afflictive events. Firmly relying, however, upon divine guidance, he adopted a course of rigid economy, and during vacations instructed schools, applying the avails to the best possible advantage. In this manner, with some aid from unexpected beneficence, he was enabled, with little interruption, to prosecute his classical studies.

In August, 1814, he received his first degree in the arts, and in September, commenced theological studies, under the direction of his pastor, the Rev. Dr Packard, of Shelburne. In prospect of engaging in a work of such magnitude as that of a Christian minister, he possessed a deep conviction of his responsibility. "How can I," says he, "fulfil a task, under which Gabriel, without special aid, must sink!"

In January, 1815, he was licensed to preach the gospel; and though he designed to prosecute his theological studies still farther, when circumstances would permit, yet he accepted an invitation to preach, for an indefinite period, in the town of Wilmington, Vermont. In that place he continued not far from eight months, laboring with great fidelity and great success. A revival was the result of his persevering efforts for the good of souls. An individual from that town says that "Mr Fisk was *extremely* popular: but he had grace and good sense enough to prevent

his sustaining any injury by it." *Such men, and such only, ought to be popular.*

He was urgently entreated to remain at Wilmington. But as it was his unwavering determination to pursue his studies, in order to qualify himself for the work of a Missionary, he could not be induced to depart from his purpose. He had *one* specific object steadily in view, and this object became dearer to him the more it was contemplated.

In November, 1815, he became a member of the Theological Seminary at Andover. The field into which he was now introduced, presented attractions more suited to his taste, than all the enchantments of classic ground. The Bible had long been to him a rich spiritual mine; and into its depths he was now resolved to penetrate, that he might become a workman not needing to be ashamed, *rightly* analyzing and distributing, its holy treasures.

But here, as well as in college, though to the prescribed course of studies he devoted careful and diligent attention, he was not ambitious of distinction. His primary object was to cultivate the *religious* affections. Hence, his great excellence was in the art of *holy living*, and in devising and executing *plans of usefulness*. In his devotions he was regular, and definite, and fervent. In his efforts for the good of others, he was judicious and persevering. Expecting to pass his days in severe, flesh-wearing toil on missionary ground, he was careful to subject his physical system to such a degree of *exercise* as would prevent that languor and debility, which so frequently result from sedentary habits. He was never indolent. Even his *walks*, during the intervals of study, were improved for the spiritual benefit of himself and others, either by a visit to some family, or by familiar conversation with an associate upon some truth of religion—some Christian duty—some plan of usefulness—the moral condition of the world—and the claims of missions.

His intercourse with the Professors of the Seminary was uniformly modest and respectful. In the spirit of filial confidence, he went to them for such counsel as their experience qualified them to impart; and though in matters of faith he called no man Rabbi, yet he relied much upon the wisdom of their judgment, in cases where he was not fully satisfied, respecting the expediency of any measure which he might propose to adopt. To them, by consequence, he became greatly endeared; and for his character as a man and a Christian, they ever entertained a high respect. To his ardor in the pursuit of Biblical knowledge—to his habits of persevering industry—to his uniform soberness of deportment—and to his scrupulous submission to the statutes and regulations of the Seminary, they have voluntarily borne the most unequivocal testimony.

Mr Fisk was eminently a man of prayer. In secret devotion and meditation, he employed much time. On the Sabbath, particularly, his soul appeared to be drawn so near to God and heaven, that it cost a reluctant effort to bring back his mind to the busi-

ness of this life. He was conscientiously careful to avoid all study, reading and conversation, that did not tend directly to aid devotion. He kept distinct journals in which he recorded his feelings and reflections on subjects of particular interest. In his "Journal of Reflections," he was accustomed to record the process and results of his severe examination of his own heart and life. In one place, at the conclusion of a peculiarly critical analysis of his religious experience, he says: 'If I am a Christian, I have not that evidence which removes all doubt. It will take me all my life to *prove* my adoption, and make my "calling and election sure."

In addition to the systematic and laborious attention which Mr Fisk devoted to the important business of self-investigation, he was in the habit of frequently observing days of fasting and prayer. Of his exercises and thoughts, on such occasions, he likewise kept a journal, which evinces the depth of his piety, and his vigilant attention to the cultivation of devotional feelings.

Another journal was made the repository of a faithful record of his views and impressions in regard to a missionary life. On this subject, he says that he felt it his duty to *pray much*, and devoutly to inquire whether his 'age, health, talents, habits, feelings, connexions in life, reputation, the leadings of Providence, and the teachings of the Holy Spirit,' were such as to justify his proposed enterprise. Having looked at the subject with a mind powerfully impressed with an apprehension of the magnitude, the difficulties, and the responsibility of the work, he arrived, at length, after many anxieties, prayers, and tears, at a full conviction of his duty, not far removed from assurance. His decision was made, and he immediately addressed a communication to the 'American Board,' offering himself to be employed, under their direction, in some part—in *any* part of the pagan world.

The class of which he was a member finished their regular course of three years in September, 1818. On the 23d of that month, at a meeting of the Prudential Committee of the Board, the Palestine Mission was established, and Pliny Fisk, and Levi Parsons, were appointed the first Missionaries to occupy that station.

Mr Fisk was ordained at Salem, November 5, 1818, and was sent to the southern states on an agency connected with the objects of the Board. In procuring donations to the missionary funds, and in awakening the Christian public to an appreciation of the objects of the missionary enterprise, he was satisfactorily successful. While in Savannah, the Missionary Society of that city resolved to provide the means for his support, as 'their Missionary to Asia.'

In July, 1819, he returned to his native state, and prepared for his anticipated embarkation. At Boston, Sabbath evening, October 31, he preached to a large and deeply interested congregation, in the Old South Church, from Acts xx. 22. '*And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there.*'

On the Wednesday following, November 3, 1819, Mr Fisk and his colleague, Mr Parsons, embarked for Smyrna, and bade adieu to the shores, the scenes, and the privileges of their native country. His letters to his friends in America, written during the voyage, evince a growing confidence that he was in the path of duty, and that God would support him faithfully unto the end. December 23, the ship entered the harbor of Malta, where she remained until January 9, 1820, when she sailed for Asia Minor. In six days they reached Smyrna, and immediately commenced their labors in the service of Christ.

In Smyrna they found encouraging facilities for the establishment of a mission, for the acquisition of the dialects of the Levant, and the distribution of Testaments and tracts. The surrounding country, also, presented an extensive field for missionary toil; and they resolved to apply their powers to the best advantage for its cultivation. On the first Monday in February, they united with an English Clergyman, in the monthly concert of prayer. 'Probably,' says Mr Bond, 'this was the first meeting of the kind ever held in Turkey.'

The correspondence of Mr Fisk, while resident in Smyrna, was such as we might expect from one so thoroughly devoted to the missionary work, and deeply convinced of the ruined condition of man. In a letter dated March 17, 1820, he says:—

'Smyrna would be a good missionary station. It is full of souls bound to eternity, but enveloped in the most dreadful moral darkness. You cannot, I apprehend, very well conceive what emotions it excites, to stand and look at such a city. The people are dying daily in the most dreadful ignorance of the Saviour, and of the true God. There are around the city immense burying grounds, some of them containing, I presume, twenty or thirty acres, filled with tombs and overshadowed with cypress trees. What a scene will it be when these unnumbered congregations of the dead shall rise again!'

His amusing description, in the same letter, of the population of that city, indicates that he was an attentive observer of men and manners. Numerous indications of a similar character are developed in the subsequent productions of his pen, which are incorporated in this Memoir.

Scio—the Chios of Luke—an island of the Archipelago, about seventy miles from Smyrna, was selected by Mr Fisk and his colleague, as an eligible summer residence. In the month of May, 1820, they repaired thither, and beside prosecuting the study of the modern Greek, endeavored by every possible means to be useful in their vocation, by visiting schools, exploring nunneries and monasteries, and pouring into the abodes of ignorance and superstition, the light of the pure gospel. They also distributed Testaments and tracts. Scio, it will be recollected, has since been the scene of the most sanguinary and barbarous transactions. It still exhibits the deep traces of Turkish cruelty—a cruelty nearly allied to infernal.

Having returned about the middle of autumn to Smyrna, they soon commenced a tour into the interior for the purpose of visiting the places where once stood and flourished the seven churches of Asia.

At *Pergamos*, now called Bergamo, they found very little that was interesting. The population amounts to about fifteen thousand, chiefly Turks. 'Nine or ten minarets speak the power of the false prophet.' Rev. ii. 12—17.

Thyatira is a small place, containing one thousand houses, many of them constructed of mud or earth. The streets are narrow and dirty, and every thing indicates poverty and degradation. Rev. ii. 18—29.

Sardis, now called Sart, was once 'the great capital of the Lydian kings, and the city of the far-famed Cræsus.' Here were a few names, in the days of John, who had not defiled their garments. But the city is now a mass of ruins, sadly indicative of the fulfilment of prophecy. Rev. iii. 1—6. 'Nothing,' says Mr Fisk, 'was to be seen but a few mud huts, inhabited by ignorant, stupid, filthy Turks; and the only men who bore the Christian name were at work all day on the Sabbath, in their mill. Every thing seemed as if God had cursed the place, and left it to the dominion of satan.'

Philadelphia, now called Allah Scheyr—the city of God—is situated at the foot of mount Tmolus, and contains three thousand houses, mostly Turkish. While there, our travellers went to see a wall about a mile west of the town, said to have been built of men's bones. The tradition is, that there was a church near the place, dedicated to St John; and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The part now remaining, is about thirty rods long, and in some places eight feet thick, and ten high, composed principally, if not wholly, of bones.

Mr Parsons having been ill some days, and this illness increasing, they were reluctantly compelled to return without visiting all the *seven churches*. Laodicea and Ephesus still remained. The former is now little else than a mass of solitary ruins. The journal of this excursion was written by Mr Fisk, and exhibits a striking union of critical taste and Christian sensibility. He afterwards visited Ephesus, where 'no human being now lives.' Rev. ii. 1—7. His reflections on this solitary spot are worthy of himself.

After Mr Parsons had recovered, he proceeded to Judea with the view of ascertaining the most eligible location for a permanent missionary establishment. Mr Fisk remained at Smyrna, pursuing his studies, making researches in the vicinity, and distributing religious tracts.

MISSIONARY REGISTER,

FOR MARCH, 1829.

INDIAN STATIONS.

LETTERS have been received from Mr M'Coy, from which we learn, that he has returned from his exploring expedition, and reached the city of Washington on the 27th of January. He has made his report to the Government, which is in favor of the territory explored, and of the removal of the Indians. A map of the country, extending west of the Rocky Mountains, and north as far as the Indian territory will probably extend, accompanies his report. Mr M'Coy expresses the hope, that they may have the privilege of removing west the next season. We anticipate receiving, in a few days, a particular statement of the intelligence communicated in the Report.

SOULT DE ST. MARIE.

The Treasurer has received a letter from the Rev. Mr Bingham, Jan. 1, 1829, from which the following particulars are selected. Mr Bingham at first established a meeting at his school house, for the citizens and Indians, but afterwards, by request of the commanding officer of the United States garrison, stationed in the place, he established a regular meeting among the soldiers on Lord's-day evening. His services on Lord's-day are three, viz. with the citizens and Indians at 11, A. M. with the Indians at 2, and with the garrison at 5. At the garrison is a full house, the officers generally attending. A pious lady officiates as interpreter to the Indians, who possesses a missionary spirit, and is deeply interested in their religious welfare. Mr Bingham re-

marks, 'I feel an increasing evidence that it was the good providence of God, that conducted me to this place, though I came with trembling steps. I am not without hope, that the Lord is about to grant us a season of refreshing from his presence. I have found two or three individuals, who I hope are subjects of grace; and there appear to be some persons in a state of religious inquiry.'

VALLEY TOWNS.

Rev. Evan Jones, Missionary at this station, has transmitted his Journal to the Corresponding Secretary. The following extracts exhibit some of the prospects accompanying his labors.

March 1, 1828. Preached from John i. 29, 'Behold the Lamb of God, &c.' Concluded the day in reading and conversing on the subject of human depravity. At first view of the moral state of this country, one would think it a very easy task to convince the people of the doctrine of human depravity; yet experience proves the reverse. The people in general are at once profligate as the publican, and self-righteous as the Pharisee. God alone can rend the veil which conceals man from himself.

12. The first number of the Cherokee Phenix came to hand, which was the occasion of great rejoicing. Oh! that the Lord may bless the efforts now making for enlightening this people.

22. Reached New Echota. On the way, saw some Indians sitting under a tree reading the paper, while their horses were feeding. A very pleasing change, from the listless lounging in which they used to indulge.

29. A young man, who came seventeen miles for instruction, was greatly interested with the parable of the Prodigal Son, and spent considera-

ble time in transcribing it. This young man has been under serious impressions a long time, but his opportunities for instruction have been very few. Gave him some instruction and a paper, for which he appeared thankful, and said he would come again soon, and bring some others with him to stay over a Sabbath day. Several families in his neighborhood, have for a considerable time, desisted from work on the Sabbath, and spend part of the time in singing hymns and talking what they know about religion.

April 11. Conversed with some persons this morning, who appeared under serious impressions. I trust several are inquiring what they must do to be saved. At noon preached from Matt. xi. 28, 'Come unto me,' &c. Most of the people very attentive, and I trust somewhat impressed with their situation as poor heavy laden sinners. I hope the Lord is about to work in this place. I learn that some rude characters are much changed in their conduct. Oh! that the Lord would accompany his word with divine power. Found several Indians, who could read portions of Scripture which I had with me. My little book was examined by them with eagerness. They spent several hours in listening to its contents. If we had any thing printed that could be distributed, it would be very attentively read by hundreds.

21. A good many people attended at the school house. I preached on the importance of building our hopes for eternity on the rock Christ Jesus. They appeared to listen with concern. I had the pleasure to find that the impressions made some months ago, have not been obliterated. Conversed with one native female, who appears to be brought *almost* to the foot of the cross. She said, she thought she loved the Lord Jesus. Many hinderances have been cast in her way; but her desire is, to trust in the Lord for body and soul. Her conduct has been such, as to induce the belief that she has experienced a change of heart. It has been our practice to use the utmost caution in proposing a union with the church, till we have clear evidence of a work of grace. Believing I had that evidence in the present case, I mentioned the subject by way of inquiry, if she would not wish to join with the followers of Christ. She said she would rejoice to do so, if she were prepared, but thought she was not yet

fit for such a privilege. May the Lord so bless the efforts for disseminating truth, that its seeds may vegetate and flourish, and become a blessing to the latest generations.

BURMAN MISSION.

In our Missionary Register the last month, we gave several articles of late and interesting intelligence from the Burman Mission. The death of Dr Price leaves the station at Ava destitute of a laborer; but we hope the Lord of the harvest will soon raise up some pious and zealous individual qualified advantageously to occupy the vacant station. We have no means of furnishing any intelligence respecting the views or exercises of our departed friend in the prospect of death; but we trust, that those animating doctrines, those exhilarating truths which he had been laboring to impart to the Burmans, were his own solace in the hour of trial. It has been stated, that Howard, when about to repair to Grand Cairo, was entreated by his friends to forbear, lest the plague, which was then raging, should prove fatal to him; but he replied, that Grand Cairo was as near heaven, as London was. It is our joy to believe, that Ava is as near heaven, as our own cities are; and the spirit of the departing Christian, may with equal speed find the bosom of the Saviour. We cherish the hope that some authentic account may yet reach us of his departing moments.

The following Journal of Mr Wade, directed to the Corresponding Secretary, is not of so recent date as some other communications from the Burman Mission; but as it is interesting to trace both the hopes and disappointments which attend the labors of the faithful Missionary, we insert it, knowing our readers will be interested in its perusal.

Amherst, Oct. 7, 1827, Lord's-day. Excepting the scholars, only seven persons at worship; three days of the

last week, the minds of the natives have been taken up entirely with feasting, making offerings of rice, fruit, &c. to the priests, images and pagodas. Moug Myat-poo thought there was no merit in feeding the images and pagodas, or in lighting up candles before them, inasmuch as they would neither eat the rice nor see the light; 'but,' said he, 'would it not be a meritorious act, to light up candles before the true God?' I said, God is light, and with him is no darkness at all; the day and the night are both alike to him. Did he create the sun, and moon, and stars! and can he need the glimmering light of a taper? Instead of lighting up candles for his use, if you pray that he would kindle a light in your own soul, you would worship him much more acceptably.

14, Lord's-day. On Thursday last, Moug Ing returned from Tavoy. I was very glad of his help to-day, in conducting worship, as I was afflicted with a severe headache. We had a pretty full assembly, and Moug Ing addressed them with much earnestness and propriety. In the close, after having shown them the folly of worshipping idols, he said, in a very conciliatory manner, 'it is not you only, who are thus ignorant: I, too, formerly, was just as ignorant; I worshipped these idols and trusted in them; but the true God has given me light, and shown me the way of life: I wish you also to believe in Christ, that your minds may have light, and that you may find the way of life.'

21, Lord's-day. Had forty hearers in all. Among them was a person from Rangoon, who listened with good attention, and with whom I had a long conversation on the subject of religion after worship. At his request, gave him a copy of those parts of the New Testament, which are printed, together with Mr Judson's tract. Moug Myat-poo came this evening to the prayer meeting.

28, Lord's-day. About forty persons at worship, two or three new ones. Moug Yu-ai said his mind was becoming enlightened by degrees, and he thought he should become a believer by and by; his case, however, I do not consider very promising. In the evening had the sacrament of the Lord's supper. Moug Myat-poo begged the privilege of witnessing the administration of the ordinance; he was allowed to do so. After the service

was over, he made several remarks, which showed that he considered it a very solemn ordinance.

Nov. 14. Removed from Amherst to Maulaming. Our removal was sooner than we expected it would have been, on account of Mrs Wade's illness. Sir Archibald Campbell most generously and kindly favored us with the steam vessel, to remove Mrs Wade, as her health would have suffered greatly from the inconveniences of common open boats.

Dec. 8. Since we removed to this place, I have been employed principally in superintending the building of a house for the accommodation of the female boarding school, which I am happy to say is this day completed.

9, Lord's-day. After the usual worship in Burman, took Moug Ing with me and went to a zayat attached to a kyoung, some distance from our house; found one man in the zayat on my arrival—commenced conversation with him—soon others came in to see and hear what was going on. One man, after listening a short time, said, 'Don't preach any further. I dare not listen to heresy,' and was walking off. I said, hear one word more; and that is, remember that whether you worship the true God or not, you must be judged by him in the last day, and you cannot deliver yourself out of his hand; therefore, if you reject the true God, consider what you do. This made him stay a while longer, and the others seemed to feel more concerned to know something about the eternal God. 'What God is this eternal God?' One asked. Moug Ing answered, 'There is but one God; why you dare inquire what God? as if there were many gods. When it is said the sun shines, nobody asks what sun, because there is but one sun,' &c. After talking about two hours, I was obliged to return home, to attend worship in English. Moug Ing remained with them still.

10. Commenced a zayat for preaching; it is situated about half a mile from the house, on a road where there is much travel. Commenced, also, the 30th year of my life. When I look back on the last ten years, and reflect how suddenly they have passed away, there seems but a day as it were between me and old age, and perhaps still less between me and death. 'O Lord, help me so to number my days, as to apply my heart unto wisdom.' I never before felt so much the impor-

tance of properly spending time, as I have during the last year.

16. Though my zayat is not finished I went to it this morning, (being the Sabbath) and staid till time of Burman worship—had the opportunity of preaching Christ to several—among the rest, an old grey headed priest, who paid very good attention. O that the grace of God might touch his heart.

20. Went to the zayat this morning with the intention of spending a part of the day, together with MOUNG ING, in solemnly dedicating it to the service of God by prayer; but before the arrival of MOUNG ING, eight or ten persons had gathered around me, to whom I tried to preach the word of eternal truth and life. Before these left me, others came, so that I had not a moment for retirement during the whole day. Among others, the priest before mentioned, listened with good attention.

22. Company at the zayat all day. At one time quite an assembly gathered and sat contentedly, about two hours, giving the most profound attention; when they saw others passing by, they called them also to come and hear. I preached to them till I was quite fatigued, and then gave them the tract to read. Some said they wished they could stay all day and hear. Two or three expressed a strong desire to have the tract. I told them to take it, and if they wished more, to go to the house, where they would find another teacher, who would give them. They seemed pleased with the offer, and departed. When I returned home, I found they had called and got the tracts. The priest came and spent most of the afternoon. For some time he seemed less hopeful than heretofore; but near night, he said, 'To tell the truth, one half of my mind is on the side of the new religion; but I cannot give up former sentiments, and the opinion of my forefathers, without much consideration.' O may God change his heart. I have some hope that the Holy Spirit has begun to enlighten his mind. Commenced copying that part of the New Testament which is not printed.

28. Yesterday MOUNG KY-AH-BAN, a new hearer, at first felt so confident of the truth of the Boodhist system that he had no ear for the new religion; but at length I got his attention—and after making several pertinent inquiries, he begged I would lend him the tract,

and allow him to copy it. Of course, I gave him a copy as his own.

Jan. 2, 1823. Since the last date, the number of hearers at the zayat has increased, and among them are more who appear to get interested in what they hear.

5. Have daily more or less persons who hear with much apparent attention, and doubtless feel something like conviction for the time; but the strength of old prejudices, and the example of their forefathers from generation to generation, choke the word, and I fear it takes no root in their hearts.

7. Had, on the whole, a pretty good day at the zayat. But I am frequently astonished to see with what indifference some of these poor deluded creatures hear the solemn and awful truths of the gospel, while, without the least evidence that the Butakat was written by true men, they undoubtedly believe the most unlikely and incredible things that could possibly be written; things which, indeed, their own eyes contradict every day. Some of the poor creatures almost starve themselves, to gain a few rupees to make an offering, fully confident that ten rupees thus disposed of in the present state, will procure them a hundred in the next state.

To-day I had conversation with a number of persons who thought they had laid up a treasure for the next world in this manner. They felt themselves rich and increased in goods, and had need of nothing. Surely nothing except the influences of the divine Spirit can convince such that they are poor, and miserable, and blind, and naked. Some, however, listened with apparent concern.

[To be continued.]

EXTRACT OF A LETTER FROM REV. MR WADE TO THE CORRESPONDING SECRETARY.

Maulaming, May 20, 1823.

Rev. and dear Sir,

In respect to our missionary labors, we are happy and thankful to God, in being able to inform those who are praying and longing for the salvation of the heathen, that a number of precious souls have, we trust, been born of the Spirit, and translated out of the kingdom of darkness into the kingdom of God's dear Son, since we came to this place; six of whom have been

baptized, five men and one female. Among those baptized, we hope there are two, at least, whom God has chosen to testify the gospel of his grace to others, and to be fellow laborers with us in our missionary work; one of these is now at Tavoy with brother Boardman. Several who have not yet been baptized are hopefully pious. I long to see the people awake to the importance of examining the evidences of the truth of the gospel; and to have them feel that it is a subject in which they are personally and deeply concerned. Oh! it is painful to see what ascendancy Satan and the powers of darkness, have gained over their minds; and with what confidence they believe the most incredible accounts which have come down to them by tradition. But it is only the grace of God which has made us to differ; we have nothing but what we have received, and therefore have nothing to boast of, except the grace of God which has revealed to us the truth.

I can sincerely say, that my attachment to a missionary life has increased much within a few months, and that I never before realized, as I now do, the state mentioned by Paul, viz. "The world is crucified unto me, and I unto the world." God has stirred up my mind to desire this state, and to press forward unto the attainment of it. Pray for us, and for the poor heathen.

Yours, very respectfully,

J. WADE.

The pleasing prospect, which the above letter presents, of several additional native preachers being called into the field, cannot fail to awaken gratitude, and to inspire confidence in the ultimate triumph of the Mission. The native preachers are inured to the climate, are intimately acquainted with the customs and habits of the community, and can be supported at a very small expense, and therefore will be most efficient auxiliaries in evangelizing the Burman empire. Let prayers ascend from every pious mind, that the Lord will be pleased to thrust many such into his harvest, who shall be intelligent, zealous, and persevering, and be wise to win souls to Christ.

THE 'NEW YEAR'S GIFT TO THE HEATHEN.'

We recently published a proposal of two benevolent individuals, to unite with eighteen others, and give each 50 dollars, to raise 1000 for publishing the New Testament in the Burman language, provided the propositions were met by the number required in 90 days from Jan. 1, 1829. We now with pleasure publish the following communications.

The subscriber is happy to acknowledge the receipt of a letter through the post-office, dated Salem, February 3d, covering *fifty dollars* for the Burman mission, and which, he presumes, was intended to aid the effort now making to fill up a subscription, to publish an edition of the Scriptures in Burman. The generous donor has concealed his name; but there is One who knows it—who takes an account of the largest and the smallest gifts, dictated by love to Him, and will not suffer them to go unrewarded.

L. BOLLES.

Salem, Feb. 4, 1829.

ENCOURAGING CO-OPERATION.

The Corresponding Secretary of the Baptist Board of Foreign Missions, has received a letter from Mr Thomas W. Merrill, dated Sedgwick, Maine, January 28, 1829, from which the following is an extract. 'Encouraged by a proposal, published in the Baptist Magazine and Christian Watchman, a subscription paper was prepared in favor of the Burman mission; and by a few individuals in the First Baptist Society in this town, it has been nearly filled. Should nineteen papers of fifty dollars each be filled, fifty dollars may be expected from this place. I ardently hope that publicity will be given to efforts of this kind, and that a deep interest in favor of the Burman mission will secure to it all requisite pecuniary aid to cheer the hearts of missionaries, and to disclose to idolatrous Burmans the highway of holiness. Should a failure, as to the one thousand dollars, be feared, another paper may perhaps be filled in this section of the state of Maine.'

The Rev. Mr Loomis, of Hudson, has given notice to the Treasurer, that he will constitute one of the number to give fifty dollars to this interesting object.

Mr Probyn, of New-York, has also given information of his readiness to furnish fifty dollars for the object.

Rev. Jesse Mercer, in a letter to the Editors, Jan. 29, 1829, remarks, 'I have seen a proposition to raise one thousand dollars for the translation and publication of the New Testament in Burmese. You will do me the goodness to say to the Treasurer, that I will be one of the number to raise the sum for that purpose.'

REMARKS.

What can be more gratifying to those who love the Scriptures and the souls of men, than to anticipate the period when the sacred pages will be spread open for the inspection of the millions in Burmah? Let this object, which is now distinctly before the churches, be prosecuted with zealous perseverance, and its success will be secured. When individual Christians, who possess property, read the Divine Word to their families at the domestic worship, let them be deeply penetrated with the thought, that millions in Burmah are destitute of its heavenly light, strangers to its illustrious doctrines, and unacquainted with its precious promises. While fervent prayer is offered at the family altar, let also benevolent and Christian resolutions be cheerfully and promptly adopted to become subscribers to forward this most important and interesting design. While it is anticipated that many individuals, both in the cities and in the country, will cheerfully enrol their names for the amount of fifty dollars, let churches also consider how easily many of them may contribute the sum, and enable their ministers to become subscribers in their behalf. The printing apparatus will be shipped in a few months; and it will be necessary to purchase paper, to be forwarded by the same conveyance. The funds, only, are necessary to give the Bible to the Burmans. Let, then, individuals and churches, by the consolations they have derived from the Word of Life, and from gratitude to their ascended Lord, be constrained without delay, to furnish

the resources which the accomplishment of the object requires.

DEFECT IN THE RATE OF MISSIONARY CONTRIBUTIONS.

Messrs Editors,

I have long thought that there is a serious deficiency in the plan upon which most of our Missionary Societies are constituted. The rate of contribution from the members is usually *fifty cents* or *a dollar a year*. Without stopping to show that this measure of giving, is exceedingly meagre, compared to the immense importance and necessity of missionary work, it is easy to see that it is very unequal in its application. On this plan the good sister, (and we have many of them,) who gains a support by her needle, and earns at most, one or two dollars a week, is required to give the same amount as a brother, whose income is from \$500 to \$5000 a year. The comparatively poor, ought not, and will not give less, but all should contribute 'as of the ability which God giveth.' I am fully persuaded, that our missionary operations will never obtain that support and enlargement, which they should have, until all our brethren estimate and fulfil their duty in this matter, not by what others do, but by what the Lord requires. Some of our Churches have adopted this plan, and the result is, that twice the amount is sent from them into the treasury, that there would be if they followed the former method. Witness one of the churches in New York; they have, for several years, raised more than double the sum for the support of our Missionaries, that a dollar a year from each member would make. They are not the poorer for it; nor will any others be, who may follow their noble example. I hope this subject will engage the attention of your correspondents, and of the Missionary Convention, during its meeting at Philadelphia in April next. DAVID.

SOUTH BOSTON PRIMARY SOCIETY.

A number of ladies, connected with the Baptist Society, South Boston, convened on the 24th of December last, formed a Primary Foreign Mission Society, and chose the following persons managers.

Mrs Fanny G. Flinn, *Pres.*
 J. Emerson, *Vice Pres.*
 Mary B. Hill, *Sec.*
 Sarah F. Harding, *Treas.*
 Miss Elizabeth L. Brown, }
 Mrs Margaret Locke, } *Coll'rs.*
 Catherine Clarke, }

They have remitted to the Treasurer, eighteen dollars and fifty cents.



BAPTIST GENERAL TRACT SOCIETY.

This Society held its Fifth Annual Meeting at Philadelphia, Jan. 7, 1829, at the First Baptist Meeting House.

The following officers were chosen:

Elisha Cushman, *President.*
 William T. Brantly, *Vice President.*
 Noah Davis, *General Agent.*
 Samuel Huggens, *Treasurer.*
 Morgan H. Rhees, *Secretary.*

The Report of the Board of Directors wears a most encouraging aspect, the progress of the Society having exceeded the most sanguine expectations of its friends. The amount of funds received the last year, is \$5256,76, and the number of tracts published 428,500. The tracts printed, are now extended to 62 Nos. Remittances have been received from 136 Auxiliary Societies; and nearly all those which have been recently organized, make a donation of one half of their funds, which is necessary to give efficiency to the operations of the Parent Society. One of the most successful methods of raising funds has been by churches or individuals presenting their ministers ten dollars to constitute them life members. We hope this plan will yet be greatly extended through the United States, as it is very easily accomplished, is little felt by any individual, and so happily aids in accomplishing a most important object. It is, also, indispensably necessary greatly to multiply Auxiliary Societies, as these are designed to furnish streams for the constant and regular supply of the Treasury. Let every church constitute an Auxiliary Society, and procure regular

supplies of tracts, however small their supplies may be. The Tract Magazine, published monthly by the Society, at 50 cents a year, is a valuable work, the profits of which will be applied to the publication of the Scriptures and Tracts in Burmah and other foreign countries. We most cordially recommend the interests of this Tract Society to the attention and patronage of the Baptist Churches.

☞ All the tracts published, may be obtained of Lincoln & Edmands, Agents in Boston.



ENGLISH BAPTIST MISSION.

Jamaica.

Our pages have frequently delineated the successful operations of our English Baptist brethren at Jamaica, among the colored population; and it must gratify every benevolent mind, to witness efforts made for the benefit of the deeply injured, and much neglected sons of Africa. Mr Tinson, one of the Missionaries who has been laboring at this place, and whose name our former communications have rendered familiar, is now in Boston, on a visit to the United States. And having been requested to furnish a condensed account of the mission, for the American Baptist Magazine, he has obligingly presented us with the annexed statement, which our readers will peruse with a lively interest, and with grateful emotions.

Boston, Jan. 19, 1829.

Messrs Editors,

In this day of Missionary enterprise, when the church of Christ is concentrating her forces for the evangelizing of the world, and exerting such a powerful moral influence over those parts of the earth, which have long been the habitations of cruelty,—it may gratify some of your readers, to learn through the medium of your Magazine, what God has been doing in one of the islands of the West Indian Archipelago. It has frequently been asked, and sometimes even *now* the inquiry is proposed—‘What good has resulted

from missionary exertions, sufficient to justify the great expenditure of life and property which has been made? Taking the Bible for our guide, the implied decision of our Saviour, Matt. xvi. 26, will teach us that *one soul is of more value than a whole world*; and if this estimate be admitted as correct, it would not be difficult to show, that all the expenditure falls infinitely short of the benefit effected. But it is not my intention to argue the utility of missions from any abstract principles,—that is unnecessary in the present day. As an evidence of their utility, and an encouragement for continued exertion, I would state what has come under my own observation, and with which, I have been intimately connected. In making the statement, I do it not by way of boasting, or to attach any self-importance to the instruments employed; but merely to record the divine goodness, towards a poor and despised race of people, whom many would disdain to set with the dogs of their flock.

The island of Jamaica, situated in eighteen degrees north latitude, four thousand miles from England, and lying about an equal distance of ninety miles west of St Domingo, and south of Cuba, contains between *three and four hundred thousand slaves*. Amongst these, and the free people of color, the Wesleyan Methodists have labored for many years with laudable zeal, and encouraging success.

Some thirty years ago, a person of color of the Baptist persuasion, went from this country to the island, and occasionally conversed with the people on the subject of religion. After some time, he assumed the character of a minister—collected a considerable number of followers; and though there was a great deal of superstition amongst them, some appeared, evidently, to be the subjects of divine grace. They were unconnected with any missionary society, and not allowed, legally, to assemble for religious worship.

The Baptist Missionary Society of England, sent out their first missionary in 1815, a Mr Rowe, who settled in Falmouth, a town on the north side of the island. He was enabled to effect little towards commencing a mission, partly on account of his ill health, and partly from the violent opposition then made in that part of the colony, to religious instruction. After a short period of service, it pleased the great Head of the church, to remove

his servant from a scene of opposition, profanity and vice, to that state where the wicked cease from troubling and the weary are at rest. Mr Compeer was then sent out; he resided in Kingston, a large city now containing above forty thousand inhabitants. He obtained permission to preach, and began to collect some of the people, who professed themselves Baptists, amongst whom he labored for some time. But the mission can hardly be said to have been established, till after the arrival of Mr Coultart, who was sent out in the early part of 1817. Soon after he arrived, Mr Compeer left Jamaica for this country, and Mr Coultart, having visited several parts of the island, settled in Kingston. His preaching was blessed, and the set time to favor Zion seemed to be at hand. But God's ways are not as our ways. Mr Coultart was soon called to experience a heavy trial, in the loss of a most excellent wife, who appeared in every way calculated to be an *help-mate* in the great work. His own health was also much impaired, by a severe attack of fever, which compelled him to return to England for a season. Two others were sent out, Messrs Kitchen and Godden. The former was appointed to officiate in Kingston, during Mr Coultart's absence; but died previous to his return. The latter, who labored some time in Spanish town, has also entered into his rest. After Mr Coultart's return to the island, his labors were abundantly blessed to the slaves, and free people of color. The doctrines of the cross being faithfully and affectionately exhibited from Sabbath to Sabbath, God was pleased to accompany them with the powerful influences of his Holy Spirit; so that great numbers were added to the church by baptism, who had given pleasing evidence of a change of heart. The congregation greatly increased, and a place of worship was erected, capable of containing between two and three thousand persons, which is now generally full on the Sabbath. Various parts of the island were visited by Mr. Coultart, and other missionaries; and on the spiritual necessities of the people, and their desire to receive religious instruction, being represented to the Society in England, great interest was excited, and the Committee have since devoted a considerable portion of their funds to the Jamaica Mission; of the present state of which, you will have a correct ac-

count, in the following brief view. I have previously given a statement, somewhat of this kind for one of your religious papers, and beg to observe, that wherein this may differ from that, it is in consequence of intelligence recently received from the scene of our labors.

STATIONS AND MISSIONARIES.

I. KINGSTON. *James Coultart, Joshua Tinson, William Knibb.* In this city there are two churches containing about 3,900 members; there were many more, but they have been dismissed from Kingston, to join churches at other stations, more conveniently situated for their attendance. And this accounts for the difference in numbers between this statement, and that published by our Society some time ago; in which, the number of members is stated at 4,000. These churches continue to enjoy the divine blessing; considerable numbers have been added since I left the island; and one family consisting of five or six interesting, intelligent persons of color, were baptized by Mr C. at the same time; most or all of whom were first led to serious inquiry about their souls, from reading a *tract*, left at their house by one of our missionaries. We have a large school at this station, on the Lancasterian system; but this will be noticed under the article of Schools.

II. SPANISH TOWN. *James Phillippo.* Mr P. has labored with success at this station; the church has greatly increased under his ministry, and a large chapel has been recently built to accommodate the numerous congregation. The number of members is now above 500, and the prospects of usefulness still encouraging.

III. OLD HARBOUR. The church here consisted of about fifty members when I left, and was considered in connexion with the church before mentioned, and supplied from Spanish Town, being about 14 miles distant. Some other places in the vicinity of Spanish Town are occasionally visited by Mr Phillippo, where the people are anxious for religious instruction.

IV. PORT ROYAL. *William Knibb.* Port Royal is the ancient capital of the Island, about seven miles from Kingston by water. A church was formed here between two and three years ago, of members from Mr C's church in Kingston, and placed under the pastoral care of Mr Knibb, since which it has considerably in-

creased. It is now in a flourishing state—the chapel was enlarged during the past year, and in June last the number of members was 163.

V. ANNOTTA BAY. *James Flood.* In this neighborhood a church was collected by the labors of our late missionary Mr Phillips. Mr Flood is continuing to labor with great success, the people hear, as for eternity, and many under his ministry have been led to ask the way to Zion. The church consists of above 300 members, and Mr F. has been erecting a place of worship, during the past year, to accommodate the increasing congregation.

VI. MONTEGO BAY. *Thomas Burchell.* The work of God has prospered very greatly in this populous town. Great numbers flock to hear the word, and a spacious place of worship was opened for their accommodation, a little before I left the colony. In this place, there was no Baptist church till 1824, and now the number of members is about 800. The chapel continues crowded on the Sabbath.

VII. CROOKED SPRING. A congregation of colored people has existed here for many years, formerly under the pastoral care of a man of color; but now supplied from Montego Bay and Falmouth. Crooked Spring, is the name of a property belonging to a family which has greatly aided our mission in that part of the island.

VIII. MOUNT CHARLES. *Edward Baylis.* A station in the interior, about fifteen miles from Kingston. A place of worship has been fitted up, and many are anxious to hear the word of life. The church was placed under the pastoral care of Mr Baylis, in 1827. Since which, several additions have been made, and at our last association, the number of members was 136. Mr B. visits once a fortnight, another station, about seven miles further in the interior, where his labors have been rendered useful.

IX. FALMOUTH. *James Mann.* A large and populous town, fourteen miles from Montego Bay. A church was formed here in 1827. In June, 1828, it consisted of about seventy members. This was where our first missionary resided; considerable opposition is still manifested by some, in this part of the island.

X. RIDGLAND. No missionary had arrived for this station, on my leaving the colony; but one was expected. Premises had been obtained on very

advantageous terms to the society, in the midst of many thousand negroes. They are occasionally supplied from Falmouth and Montego Bay.

XI. PORT MARIA. *Joseph Burton.* This is a new station, on which Mr Burton entered during the past year. At this place there were some members of our Society, who had long desired a missionary. The prospects of usefulness are pleasing; but a letter I received a few days ago, informed me that Mr Burton was dangerously ill. Should his life be spared, he promises to be a very useful missionary.

The number of our churches in the island, is *eleven*—of members in all the churches, about *six thousand*—of missionaries, *nine*. Sixteen have been engaged in the mission. Six are dead, and one has relinquished his connexion with the Society.

DAY SCHOOLS.

KINGSTON. A school was commenced here in 1823, on the Lancasterian system, in a very small room, which has since been relinquished for a new one, erected chiefly by the extraordinary exertions of the poor slaves, and free people of color. There were in June last, 311 children in the school, 186 boys, and 125 girls; 47 had been dismissed to their trades, during the past year, capable of reading the word of God, and writing creditably; nearly 400 have been taught to read the Scriptures, who entered in the alphabet class. A second school house is now built at this station, in order to admit a greater number of scholars, and to avoid the inconveniences arising from having so great a number of both sexes in one school. The children are daily instructed in reading, writing, and arithmetic; the girls are also taught needle-work, by Mrs Knibb, wife of the superintendent.

SPANISH TOWN. At this station, there is also a day school, for the poor children, on the same system as the one before mentioned. The number of scholars I am not in possession of; it contained some time ago about 130.

SABBATH SCHOOLS.

At most of the stations there are Sabbath schools, both for children and adults, and many at an advanced period of life have learned to read the Scriptures. There are eight or nine schools; the number of scholars in these vary, so that I cannot give you a correct

list; in our day schools they are very regular in their attendance.

Thus I have endeavored, in compliance with your request, to give you as correct a statement as possible of our mission in Jamaica, and remain, dear brethren, your obedient servant,
JOSHUA TINSON.

REVIVALS.

Extract of a Letter to the Publishers, from the Pastor of the Baptist Church at New Bedford.

Feb. 3, 1829.

'We have happy meetings here. The great God is in the midst of our congregation, and many souls have been brought to the acknowledgment of the truth, and to the fellowship of the saints. Sabbath last, I baptized 12; there are many more yet to go forward, and daily new converts are multiplied. Great is the Lord, and let the people praise him.'

☞ A letter of the 13th Feb. states, that the good work progresses in a most encouraging manner, that six Sabbath school pupils have entertained a hope, and rising of 20 candidates had presented themselves for baptism.

Many of our friends have read with great pleasure the 'Force of Truth, at Halifax,' in which was detailed the means by which the Lord established a Baptist Church, which now occupies a neat house of worship, erected for an Episcopal church. A letter just received by the Publishers from a friend in Halifax, gives the gratifying information, that they are still favored with the smiles of the Saviour. He remarks, 'How much has the great Head of the Church done to gladden our hearts; our prospects are bright and cheering; vital godliness is spreading on the right hand and on the left. Let us pray for the extension of truth, and, according to our strength, work while it is called *to-day*, and when *the night* comes, we shall lie down to rest.'

A letter to Dr Bolles, the Corresponding Secretary, from a friend in Alexandria, D. C. Jan. 6, 1829, states, 'It will please you to learn that the Lord has not left himself without witnesses among us. Since March last, we have received by baptism upwards of forty persons, nearly all white people.'

☞ Account of Moneys in our next Number.

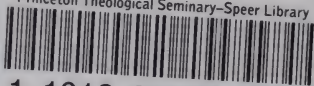
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